572 to include as many people as possible under the category of friend. On the other side of the question, what we in our culture would consider a very close friendship can be restricted or terminated for any one of a number of reasons, running from a shift in residence 572 to uneven upward mobility on the part of the friends. When friends 201 actually do have to part, great protestations of affection and sadness are often made at the time of leave-taking, especially and in much greater part, by the person remaining behind. Occasions like this are not uncommon. On one of these, a local official had received a much higher office in the capital. At a small gathering of his friends before his departure, heavy emotional displays of sadness and actual bereavement were made by many of his friends — they were losing such a good friend — why was he leaving them? — couldn't he stay? — did he realise how sad he was making them all feel? — he would forget them all now — etc. There was no mention whatsoever of his good fortune in receiving such an honourable and prestigeful promotion in the State. The sadness seemed more an expression of the group's dissatisfaction with their friend's departure than one of melancholy at his leaving, and it lasted only until his departure on the part of all but his very close ashirmansé (intimate friend) who because of other circumstances in the situation had extremely few real friends and, therefore, suffered a more profound loss.

829 There is a cultural evaluation of interpersonal relations which underlies all Kanuri attitudes about their social life. Relationships achieved and/or ascribed are good, and more importantly, they are potentially profitable and satisfying phenomena. Conse-